THE LUTHERAN Witness

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ST. LOUIS, MISSOURI

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Chancel of St. Peter's Lutheran Church, Chicago, Ill.

Simplicity of line and harmony of design are noted in some of the more recent furniture and treatment of chancel area, as illustrated in our frontispiece. The pastor of St. Peter's Church is the Rev. A. Preisinger. St. Peter's Church has just celebrated its seventy-fifth anniversary.

St. John's College, Winfield, Kans., last summer modernized its men's dormitory at a cost of $93,000 in order to provide more comfortable quarters for students. The improvements include new beds and desks, asphalt tile for the floors, ceilings of a new sound-deadening material, and fluorescent lighting in the rooms and halls. A drive is now under way for funds to provide dormitory space for girl students. Plans call for a large dormitory costing $120,000 and two smaller wings costing $46,000 each. These additions are calculated to provide quarters for 212 girls.

Mrs. Mary Kolell, member of St. Paul's Lutheran Church, Bancroft, Nebr., on November 1 celebrated the 102d anniversary of her birth. As usual, she held open house on that day and received a large number of visitors. For the evening the ladies' aid of the congregation had arranged a special festivity for Mrs. Kolell, who is a charter member of the organization as well as of the congregation. She was also a charter member of Zion Congregation, Bancroft, organized in 1874. Blessed with good health, Mrs. Kolell, who lives alone, still does her own housework.

St. Matthew's Slovak Ev. Lutheran Congregation, Wilkes-Barre, Pa., is celebrating the fiftieth anniversary of its organization. Poor in this world's goods, but rich in faith and courage, the congregation in its early days overcame almost insurmountable difficulties. In 1903, with only $80 in the treasury, the erection of a $5,500 church was undertaken. In 1905 the first resident pastor took charge, and a home had to be provided for him. The $6,000 which were needed came from gifts and loans, some of the members even mortgaging their own homes in order to obtain the money. At the present time the congregation has both English and Slovak services every Sunday morning.

Prof. Otto H. Theiss, Executive Secretary of the International Walther League, has announced the establishment of a $150,000 endowment fund for a nation-wide program of medical social work. The fund, designated the Wheat Ridge Foundation, will finance scholarship grants for training medical social workers and will subsidize religious work at tuberculosis sanatoria in the United States and Canada. Additional grants to the fund will come from the proceeds of the annual Christmas Seals sales. Headquarters of the Foundation are located in the Lutheran Youth Building, Chicago, Ill. The directors are men from a wide area of our country who are prominently connected with the work of the Walther League.

Added to Bethany Lutheran Church, Detroit, Mich.

The largest adult class in the history of Bethany Lutheran Church, Detroit, Mich., was received into membership earlier this year. It consisted of thirty-one members, whose religious background was as follows: ten, Roman Catholic; four, Lutheran; four, Presbyterian; three, Episcopal; three, Methodist; two, Reformed; one, Evangelical; one, Baptist; one, Nazarene; two, none. The class was instructed by the congregation's pastor, the Rev. Oswald G. Riess (left front center) assisted by Student Vicar George Taylor (right front center)

A "black market" in Bibles is reported to exist in the northern part of Brazil. The demand for the Scriptures in that region is so great that $7.50 is the price of a Bible usually costing $3.00.

A memorial service took place on Sunday afternoon, Oct. 27, in Graceland Cemetery, Valparaiso, Ind., in honor of Ensign Eric Andres, first Valparaiso University alumnus to fall in World War II. President O. P. Kretzmann delivered the address previous to the unveiling of the memorial marker. The inscription on the plaque reads: *Pro Patria Mortuus, Vivit in Christo,* "He died for his native country, but lives in Christ." The Rev. Karl H. Henrichs of the University Public Relations Department was the officiant, and the members of the Kappa Delta Pi lifted the American flag from the marker. The Rev. and Mrs. Theo. Andres of Madison, Wis., the parents of the deceased, were present at the ceremony and appear in the right foreground of the picture, which also shows President O. P. Kretzmann facing the marker. Ensign Andres lost his life in the sinking of the *Astoria,* August, 1942. A destroyer, the *U. S. S. Andres,* was named in his honor.

Unveiling Memorial Marker for Ensign Eric Andres

Trinity Ev. Lutheran Church, St. Joseph, Mich., the Rev. Louis Nuechterlein, pastor, has previously attracted attention by unusual achievements. Once again, on October 13, the membership seems to have set a record. It was on that day that the special mission offering was gathered: $9,077.77! Among the larger gifts there were: one each of $1,000, $800, $300, $250, $200, and ten of $100. The mission offering is in addition to the regular Sunday offerings. The congregation's share for Synod's budget and the District is $14,000, but apparently a total of $17,000 will be reached by the end of the year. G. V. S.

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Editorial

Prayer at the End of the Church Year

The Collect for next Sunday, the Twenty-third Sunday after Trinity — this church year's last Sunday — is a very fitting prayer for this time. The Introit gives us the comforting assurance from our God: "I know the thoughts that I think toward you, saith the Lord: thoughts of peace and not of evil." The Gradual praises God for His protection in the past: "Thou hast saved us from our enemies and hast put them to shame that hated us." Both the Gospel and the Epistle remind us of our heavenly citizenship, fitting reminders at the end of another year of divine grace showered on us. All these truths are important and comforting, but the Collect emphasizes especially the fact that we have merited nothing before God on account of our sins. We must humble ourselves, therefore, before our God and confess our sins of commission and omission, with the prayer that He may not turn from us, but forgive us and abide with us also in the new year of grace that will open for us in the Advent season. So in all humility, conscious of our sins, we pray:

Absolve, we beseech Thee, O Lord, Thy people from their offenses that from the bonds of our sins which by reason of our frailty we have brought upon us we may be delivered by Thy bountiful goodness; through Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

Luther's Christmas Hymn

In good time we wish to call attention to Luther's appealing Christmas hymn

From heaven above to earth I come
To bear good news to every home.

In our new hymnal it is No. 85.

In many programs for children's services we have missed this excellent Christmas carol, whereas just about every one of these orders of service contains "Silent Night, Holy Night." True, this latter song is also beautiful and appropriate, but it can never take the place of Luther's wonderful stanzas. In verse after verse of poetic fervor Luther tells the Christmas story. And then he, just as fittingly, gives expression to the Christian's response to the heavenly message of joy. What could take the place of that exquisite prayer

Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee?

We should also see to it that this hymn receives its proper place and attention on programs which are broadcast over the radio or otherwise publicized. However beautiful some other Christmas carols are, their too frequent repetition becomes monotonous. The insertion of Luther's hymn supplies variety and adds understanding. We noted that Madam Schumann-Heink, although a nominal Catholic, frequently sang Luther's Christmas hymn with most telling effect.

S.

That Ugly Thing Ingratitude

We all detest that shameful vice when we meet with it. The best writers have grown eloquent in denouncing it. Shakespeare has repeatedly pilloried this sin. He has the old father who had such ungrateful children cry out in bitter anguish: "How sharper than a serpent's tooth it is to have a thankless child!" He has another express his detestation of this meanness by saying: "I hate ingratitude more in man than lying, vainness, babbling, drunkenness, or any taint of vice."

But the most trenchant and just denunciation of this sin at its worst is contained in the inspired words of Isaiah, who writes that God addresses Israel in these words: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider," Is. 1:3.

Yes, it is easy to recognize the shameful character of ingratitude, but are we not all guilty of it? How much grumbling and complaining there is even among Christians! The ungodly curse their fate, blame God Himself. Like the prodigal son, many despise the Father's goodness; but unlike the prodigal son, the majority do not recognize their guilt and do not return with shame and contrition to the Father's house.

It is not enough that at times we thank the Lord in a few cool words or sing the common doxology; our hearts should overflow with gratitude toward the Giver of every good gift, the One from whom all blessings flow. Read or recite the Three Articles as explained in our Small Catechism and dwell for a few moments upon the rich blessings which God daily and richly bestows upon us according to our own confession. Then consider your unworthiness. Remember that you have deserved none of these things, but that God daily and richly provides you with all you need for body, soul, and mind. One reading or recitation of those Three Articles should not be enough. We should repeat them. Then, by the grace of God, our heart will be so filled with gratitude to our gracious Lord as to cause us to say: "What shall I render unto the Lord for all His benefits toward me?" But let us not stop there; let us follow up that question with an actual investigation of the many ways in which we can show our gratitude to God. David showed his gratitude by singing psalms of praise and by gathering material for

the building of the Temple. Paul showed his gratitude by proclaiming the Gospel of Jesus Christ though he had to suffer hunger, thirst, nakedness, and persecution. Come, let us do likewise. S.

"The Cresset"

The current issue marks the completion of the tenth year of this magazine. It originated out of correspondence which came to this desk, pleading for reviews or evaluations of so-called "best sellers" in current secular literature, especially in the field of fiction. We proposed to Concordia Publishing House that a column be given to outstanding secular new publications in the book announcements of Concordia Publishing House. In its reply the Board suggested that such running critiques of current literature belongs into the field of the Walther League. Correspondence was begun with headquarters, and the *Cresset* resulted, a monthly magazine published at a subscription cost of $2.50 per year. In its tenth anniversary issue the editor, Dr. O. P. Kretzmann, says: "The *Cresset* has a special niche to fill in the field of contemporary journalism, and a message of peculiar urgency and of unique significance for the men and women of our day." This is not an overstatement. Particularly the department of Book Reviews remains one of the best published by any magazine in this country and is the only department of such quality published from a Christian viewpoint. We take this notice of the magazine at this time as a reminder of the subscription campaign which the Walther League has initiated for this as for its other publications. G.

After the Elections

The American people view the recent elections with much satisfaction. Regardless of party, they must admit that the ballot box is a powerful tool for the expression of the people's will. It is a symbol of democracy.

Also the Christian citizen rejoices in its power. To him it is not merely a symbol of democracy, but a device by which he shares in the process of his government; and his government is a tool by which God keeps him.

The elections generated much heat. Now that they are over, the heat subsides. The Christian citizen will not, however, cool off in his concern for his government. The ballot box is only one of many units in his participation in democratic government.

The Christian's citizenship is a calling, a divinely given calling. To vote for a candidate for office is only one of many activities of the Christian citizen. If he is intelligently busy in his government, he is busy also in the choice of candidates before election, in the support and direction of candidates after election. The legislative units of his government are to reflect his will. The executive units are to carry out his will. The judicial units are to speak his will of justice.

The Christian citizen will share in many activities also outside the framework of constitutional government. He will engage in the work of agencies for planning and improvement of his community. In this season of the gathering of community funds he will be happy for the opportunity to contribute to the welfare of his fellow citizens. Through all of this he will always be busy refreshing his own flagging energies for citizenship, improving his own understanding of his place in his community and nation and world. Only as he does this is he able to lift up holy hands, without wrath or doubting, in prayer for the welfare of his nation. R. R. C.

A Foolish Critic

According to a St. Louis daily a priest has condemned the form of the Ten Commandments. He insists that to be effective the form of a commandment should be "Thou shalt," not "Thou shalt not." He claims that "Do not" is far less dynamic than "Do." In other words, that it is better to give positive than negative commands.

This is a case where a little learning has proved a dangerous thing. This priest had learned that *in general* it is better to command good deeds than to forbid wicked ones. But if he had studied this matter more thoroughly, he would have found that this general rule has very many important exceptions. There are any number of cases where no other commandment will do but a prohibition; for instance, a traveler is warned again and again against all manner of dangerous or even disastrous missteps and mistakes. No positive command could take the place of such prohibitions. In the case of the Ten Commandments, moreover, we dare not overlook the fact that God had an important purpose in clothing them in the negative form. His purpose was to convey by means of these commandments the truth that man is guilty of everything which these commandments forbid. Right here we should recall that the Bible expressly tells us: "The law is not for a righteous man, but for the lawless," 1 Tim. 1:9. The very negative form of these commandments is to face man with the sad truth that he is guilty of every sin which these laws of God denounce. It is from these commandments that men are to learn their guilt, for "by the Law is the knowledge of sin," Rom. 3:20. Each of these Ten Commandments convicts men of their sin. That is one important purpose of these laws; hence their "Thou shalt not." S.

"Redeem the Time"

EPH. 5:15-21

Redeem the time, the days are evil,
The world is steeped in sin and shame.
The prince of darkness, yea, the devil,
Is bent on shaming God's good name.
Redeem the time, and seek God's face,
For He would keep you in His grace.

You are the children of God's calling,
Walk circumspectly day by day!
You have God's truth; so keep from falling
Into the pitfalls of sin's way!
Redeem the time, and seek God's face,
For He would keep you in His grace.

God's Word, the Light of loving giving,
The power of grace and quickening still,
Through Law gives rules for righteous living,
Through Gospel, God's good, gracious will.
Redeem the time, and seek God's face,
For He would keep you in His grace.

Be filled with God's own Holy Spirit!
He'll lead you safely through life's way.
That you may Heaven's joys inherit
He'll prove your constant Help and Stay.
Redeem the time, and seek God's face,
For He would keep you in His grace.

Rejoice and praise God with your singing!
Make melody with all your hearts!
Let gratefully your lips be ringing
No matter how your life He charts!
Redeem the time, and seek His face
And He *will keep you* in His grace.

W. H. HAFNER

The Blessings of Old Age

By MARTIN S. SOMMER

One of the gracious promises which God has given to the godly is this: "With long life will I satisfy him," Ps. 91:16. Long life upon this earth, however, is an earthly, temporal blessing. God therefore does not grant it to everyone of His children, even as other earthly blessings are not equally and in the same measure bestowed upon every child of God. But, after all, a long and useful life is a precious divine blessing. It is one of those rewards of grace which God kindly bestows upon certain of His servants.

True, many do not appreciate this blessing; many complain that old age is not worth having. Even though they may not use these very words, their estimate of the years of old age is that which is expressed thus: "I have no pleasure in them," Eccl. 12:1. In many years of pastoral experience we met with old men and women who were full of complaints, who, instead of giving God thanks for a long life, began to give way to discontent and spells of depression. However, we also met with aged Christians who thanked God for their long life. These aged saints believed that God had said also to the old: "O give thanks unto the Lord; for He is good, and His mercy endureth forever." And, tell me, should not our old grandmothers and grandfathers continue to say: "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits"? Should not the old continue to sing the beautiful hymns of thanksgiving? Who should remember the benefits of the Lord if not those who have lived long and enjoyed many of God's benefits? Who, if not those who have seen children and children's children? We know of pastors who have seen their sons and their grandsons in the ministry or teaching in a Christian day school; they have seen daughters and granddaughters as members of Christian churches, active in the service of the Lord. What of it if their own powers begin to wane? There are very few who may even approach the status of Moses, of whom it is said: "And Moses was an hundred and twenty years old when he died; his eye was not dim nor his natural force abated," Deut. 34:7. But the aged Christian, even though many other temporal blessings are not bestowed upon him and even though old age brings to him some hardships and privations, yet he will have cause to thank God for the following blessings:

In the first place, many responsibilities are removed from those advanced in years. No one expects of the aged arduous exertions and depleting hard work. They have, moreover, more leisure for reading God's holy Word, and what opportunities for prayer, also for intercessory prayer, are theirs! In our long years of pastoral work we often visited such old saints who gave themselves to prayer and the reading of the oracles of God. They prayed for their pastor; they prayed for the congregation, for the kingdom of God, for their children and grandchildren. We knew of some that became more and more like old Simeon and old Anna. They thanked God that certain trials and temptations which had formerly vexed them or filled them with fear had entirely disappeared. They were enriched with certain blessings which no young person can boast in like measure: remembrance of the wonderful leadings of God, the continued daily kindness for many years of the Good Shepherd, and the marvelous turns of events as described by David when he writes: "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not."

Useless old age? Far from it. Are prayers useless? Is that a useless old age which enables you to give good advice to younger people, to cheer them with your experience, to warn them by the examples of those whom you have seen fall by the way, to lighten their burdens by telling them of the deliverances of God which you have been privileged to behold? O blessed old age of the Christian when God fulfills His promise "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age," Ps. 92:12-14.

Best of all, the aged Christian is now sure that there is but a "little while" till that blessed moment arrives when he may say with Simeon: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word," Luke 2:29. Soon, very soon, the old saint will be able to repeat the words of "Paul the aged," "I have a desire to depart and to be with Christ, which is far better," Phil. 1:23. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day," 2 Tim. 4:8.

If you, my dear reader, have been one of those blessed children of God to whom God has granted a long life upon this earth, then lift up your heart and praise God by this prayer:

Dear heavenly Father, I thank Thee for the precious gift of a long life; I confess with deep humility that I did not deserve it; I pray that for Jesus' sake Thou wouldest pardon all that was sinful in my life. Now that I am old, take not Thy Holy Spirit from me; do not allow the Evil One to cloud my closing years, but restore unto me the joy of Thy salvation. Help me to use the time which is still remaining to me upon this earth by serving Thee in prayers, in hymns, and in whatever other duties still are mine, so that I may continue to bless all that are dear to me, and continue in a cheerful, fervent hope to be with Thee,

Where saints of all ages in harmony meet
Their Savior and brethren transported to greet,
While anthems of rapture unceasingly roll,
The smile of the Lord is the feast of the soul.

The Final Chapter

Could we read the final chapter
Of our life, then we we should see
Great advantages and blessings
Which we term adversity.

When there seems to be no justice
And no help from God and man,
We should know He sifts and strengthens
Our weak faith as naught else can.

We should know life's disappointments
Offered needful discipline;
Days of terrible reverses
Came to draw our soul from sin.

We should go on hopeful, cheerful,
And undaunted, free from fears,
Perfect peace and joy of heaven
Gleaming in eyes filled with tears.

We should know that in His mercy —
Though our sight was very dim —
God had blessed us in each trial
Just to keep us close to Him.

MARIE C. TURK

How to Build for the Future

We must not build on the sands of an uncertain and ever-changing science, but upon the rock of the inspired Scriptures, which do not comprise the guesses of fallible minds, but utterances of holy men of God who spoke by the Holy Ghost.

Sir Ambrose Fleming

Truth and Unity

By H. OLDSEN, Ottawa, Ill.

Officers and editors of our Church have been reporting on a movement to unite with other Lutheran bodies for some long time. But after years of unification attempts these bodies still mark time on about the same spot. We have come together for consultation, investigation, and amalgamation, yet — stagnation still prevails.

In each group some lean backward towards the frigid zone pessimistically and suspiciously, others lean forward towards the torrid zone optimistically and gullibly, while a third party camps on the line of demarcation indifferently and self-satisfactorily.

We can't speak in thoughts. So we resort to words, phraseology, terminology, that are not always understood and can with little effort be misconstrued. Example: "A certain thing is genuine in its entirety and in all its parts," says the one. "Wrong," says the other, "it is genuine in all its fibers, threads, and textures." "What's the difference," asks another. "For what is true of an entity is also common of all of its constituents." Now, who is right? Is it not possible that both thoughts are actually the same?

Another question of moment: What is the status of the utterings of the church fathers? Are they to be regarded and accepted as authoritative elucidations of God's Word? If so, another question arises: Are they thereby placed above or on the same level with the Bible? I agree with you — they are out of place in either position. But what is the significance of our conference papers?

Of course, we all know that our deliberations must be Bible-centered and love-borne, but in our weaknesses we are all more or less inclined to bear in mind what the other person has said and not what he now says, what he has done and not what he is now doing, what he was and not what he now is.

How fortunate that truth cannot be compromised. Truth will ever remain truth even after policies and confessions corrode and crumble. Truth is eternal. It is a divine attribute the same as grace and wisdom. Our search for the comprehension of truth must be lifelong. 1 Cor. 13:9, 10, 12. As soon as a person maintains that he has completed this search, he is therein without truth. He is standing or sinking on shifting sand of pride, and pride is not a Christian virtue. But to admit fallibility in formularies and judgments is a sign of humility, and that is a Christian virtue. Let those who are for or against uniting with other Lutheran bodies ever beware of liberalism, indifference, or a sense of perfection — untruths.

We have the Brief Statement, the Doctrinal Affirmation, and the Declaration, an addendum here and another one there. Isn't it time to stop here? Isn't it time to know what we want and why we want it? Isn't it time to get together for a final conclusion of the whole matter? Isn't it time to become impatient after years and years of indecision?

We shall not fail if we pray more fervently for greater faith and an increase in genuine Christlike love; for those who, in faith and love, walk with God and talk with God and labor with God — will also conquer with God.

A Threefold Call to Guatemala

By H. A. MAYER, Assistant Secretary of Missions

I

Within the space of a few months' time three distinct calls from three different groups speaking three different languages and belonging to three different nationalities came to our Church from Guatemala, Central America.

1. The first call came as the result of our work with prisoners of war. A group of about three hundred Guatemalans of German descent had been placed into concentration camps in our country. At Kennedy, Tex., and later at Bismarck, N. Dak., quite a large number of them were served by pastors of our Synod. Some were in this country for four years before returning to their families in Guatemala. Among them were men who deeply appreciated the preaching of the Gospel and who even tried to prevail upon the Rev. E. Moeller of Bismarck, N. Dak., to go to Guatemala and to serve them there.

2. At about the same time a second call came from a Spanish-speaking group in Zacapa, Guatemala, C. A. Our Spanish Sunday school literature had fallen into their hands. This contained the name of our Spanish book concern in Brownsville, Tex., known as *Librería Evangélica Luterana.* The people of Zacapa knew very little of the Lutheran Church and less of Lutheran doctrine, but they were impressed by the Scriptural ring of our literature. Soon they were in correspondence with the Rev. Harry Smith, formerly the manager of *Librería.* He supplied them with much of our Spanish Lutheran literature. This was carefully studied. Before long the request came, "We want to be Lutherans." They even placed a sign over the door of the place where they assembled, *Iglesia Evangélica Luterana.*

Through the church at Zacapa a larger group of Spanish-speaking people at Puerto Barrios, together with their pastor, who formerly belonged to the Friends Mission, became interested in the Lutheran Church and desired to have the doctrines of the Lutheran Church explained to them.

3. The third call came from a group of colored people working in Puerto

In their enthusiasm the Zacapa people had placed a sign "Iglesia Evangélica Luterana" over the doorway of their meeting place

Barrios, who desire to have services in the English language. Most of them had come from Jamaica, where they had attended the Anglican Church, but these past six years they were "like men in a wilderness without the water of life," as one of them put it.

The Board for Home Missions in North America appointed the present writer to visit Guatemala and to confer with these various groups. The Rev. B. J. Pankow of Mexico City, who is fully conversant with the Spanish language, accompanied me. From Mexico City to Guatemala is a distance of 700 miles. An automobile road, the Pan-American Highway, is under construction, but large sections of the road through southern Mexico and the other Central American countries are as yet only in the blue-print stage. To travel to Guatemala by rail requires between three and four days. Your delegates went there by air in about four hours.

Leaving Mexico City, the great plane flew eastward toward Vera Cruz. In rapid succession we were privileged to see the three snow-capped mountains of Mexico, Popocatépetl (Smoking Mountain) and Iztaccihuatl (White Woman) and, after about an hour, Mount Orizaba, the second-highest mountain on the North American continent. Then straight south toward the Pacific Ocean. Before long the "great bird" settled on the outskirts of Guatemala City, the capital of Guatemala. Although this capital city is a beautiful, clean, and modern city, it has very few two- and three-story buildings because of the threat of recurring earthquakes. Practically the entire city was destroyed by an earthquake in 1917. The former capital, Antiqua, was similarly destroyed in 1776. The many ruins in this city tell a vivid story of the architectural grandeur of the churches and monasteries which the early Spaniards built.

At the airport we were met by one of the group which had invited us to Guatemala. He was our ever willing chauffeur and guide during our stay in the city and introduced us to many people who were formerly members of the Lutheran Church. He also assisted us in contacting people who had written in response to the Spanish Lutheran Hour.

It was our privilege to conduct two services with two groups of Lutherans of about 25 each. Two children were baptized. After both services great joy was expressed over the opportunity of attending a Lutheran service. Your representatives emphasized the fact that since all the people, especially the children, speak Spanish very fluently, all public services should be conducted in the Spanish language. We hope that the Lutheran consciousness will revive in many hearts and that a true Lutheran congregation will be organized in the course of time.

At Zacapa we found a group of Spanish-speaking people who were hungry for instruction in the doctrines of the Bible. A large delegation met us at the train and escorted us to the house over which the sign had been affixed *Iglesia Evangélica Luterana.* About sixty people arose and sang a hymn of welcome as our party approached. For three days we met with individuals and with the whole group. Each evening a service was held. Between sixty and one hundred crowded into the little room about 14×26. One evening 17 little children, placed on a straw mat at our feet, were soon lying criss-cross and fast asleep.

It was a joy to discuss the doctrines of God's Word with men who had studied not only the Small Catechism of Luther but also his Large Catechism and who had read Melanchthon's *Justification by Faith.* Their questions clearly showed that they were concerned about knowing the full counsel of God.

Most of the adults had been baptized in the Roman Catholic Church in their infancy, but many of their children were still unbaptized. Twenty children were brought to a special baptismal service on the last day of our visit. The sermon was based on Acts 2:38-39 and was replete with Scriptural passages which dealt with Baptism. Adults and older children who requested baptism were given the assurance that someone would return in the near future to give them more thorough instruction and preparation for Baptism. The Rev. Mr. Pankow read the form of the baptismal service, and the undersigned in his "best" Spanish applied the water in the name of the Triune God.

Report on U. L. C. Convention

By GEORGE KUECHLE, Cleveland, Ohio

The fifteenth biennial convention of the United Lutheran Church in America met from Oct. 5 to 12 in the Music Hall at Cleveland, Ohio. The U. L. C. A., comprising at present thirty-two synods, is the largest body of Lutherans in America; it is also the oldest, that is, if one considers the age of some of the constituent synods, although, properly speaking, the merger was effected only as recently as 1918. Dr. F. H. Knubel († Oct. 16, 1945) of New York City had served as president from the beginning until the end of 1944, being succeeded by Dr. Franklin Clark Fry, formerly of Akron, Ohio, who presided at all of the sessions and was re-elected at the first business session on Saturday afternoon. The convention began on Saturday morning with a solemn Communion service, at which the retiring secretary, Dr. W. H. Greever, serving since 1932, preached and over one thousand delegates and visitors partook of the Sacrament. All officiants were robed in surplice and stole, likewise the chaplain for the daily devotions. Dr. F. E. Reinartz, called a year ago from synodical work to the pulpit of Dr. Paul Scherer, was elected secretary at the close of the first session, and Mr. Beisler, a business man from Upper Montclair, N. J., was re-elected treasurer. These three are the officers of the U. L. C. A. There are no vice-presidents and no board of directors. The latter's place is taken by a large executive board, consisting of six pastors and six laymen, who in the event of the death, resignation, or incapacity of the president, fill the vacancy. Another important board is the so-called Commission of Adjudication, consisting of six pastors and three laymen, to which all disputed questions of doctrine and practice are referred for interpretation and decision.

Besides the customary boards, such as those for Foreign Missions, American (Home) Missions, Social (Institutional) Missions, Deaconess Work, Education, Publicity, etc., there are many committees, e. g., for Army and Navy Work, Church Architecture, Statistics, Transportation, German Interests, etc., all of which presented printed reports contained in a well-bound bulletin of over 500 pages.

The convention was attended by 564 clerical and lay delegates, among them one woman, and a large number of officials, missionaries, deaconesses, and visitors. The first item on the agenda was the President's report. Having just recently returned from his second trip to Europe in this present year, Dr. Fry sounded the convention keynote by emphasizing the fearful urgency of the Gospel in 1946, not only in Europe and the foreign mission fields,

but also in America, and particularly in the field of Christian education. In the closing session on Friday he made a perfervid appeal for the $10,000,000 World Action goal of which the U. L. C. A. is to raise half by next Easter or fall. The balance is to come from the other synods in the National Lutheran Council, and all of it is to be used for relief and spiritual rehabilitation of the Lutheran churches in Europe and their orphaned missions. On Sunday afternoon, at a well-attended mass meeting, Dr. Sylvester Michelfelder, pastor of an A. L. C. church in Toledo, Ohio (where the convention was originally to be held), who is now executive secretary of the Lutheran World Convention and director of Lutheran Relief in Geneva, whither he has returned again, gave a graphic description of church conditions in that devastated continent. He was followed by Dr. Fry, speaking on "The Lutheran Church Faces the Midnight and the Dawn." After picturing the terrible plight of the Lutheran Church in Germany, Poland, Hungary, the Baltic Provinces, Finland, and Norway, he sounded a call for action and closed with a warning against an artificial union of churches without unity in basic belief. True union demands that first there must be agreement as to what the Gospel and the Sacraments mean.

The proposed constitution of the Lutheran World Federation (formerly called Conference), to be reorganized next summer at a historic meeting in Sweden, was discussed at length. The Federation will replace the Lutheran Commission to the World Conference on Faith and Order, as explained by Dr. Abdel Ross Wentz of Gettysburg: "Representation is to be on a confessional, rather than on a geographical basis. It will mean that Lutherans will have a united voice in the World Council of Churches, as members of a world-wide faith, regardless of their nationality."

Supplemental retirement pensions were voted after considerable debate, assuring ministers who will join the Contributory Pension Plan of an annual pension of at least $400. However, the amendment proposed by the 1944 convention, according to which pastors with smaller salaries would receive remuneration more equal with ministers in the higher income bracket, was overwhelmingly defeated. There are at present 970 clerical and 148 lay members in the Contributory Pension Plan.

Convention Highlights

Dr. Edwin Moll, an Australian by birth, graduate of Concordia Seminary, St. Louis, former pastor in our Synod, and since 1941 one of the executive secretaries of the Foreign Missions Board, on Tuesday morning presented a group of over 30 missionaries on furlough from China, India, Japan, Liberia, Argentina, and British Guiana. . . . The former Guntur Mission, founded in 1842, is now a self-governing, though still heavily subsidized Indian Church with over 212,000 souls, under an Indian pastor as president. A Deaconess Mother House will be established in Rajahmundry, South India, to train native girls for service in hospitals, schools, and orphanages. — A cablegram from Japan, coming just before adjournment on Friday, announced the reorganization of the Lutheran Church in that country under three missionaries recently returned and urgently pleaded for more workers. — A new mission is to be started in Palestine. Dr. Moll is now en route to Jerusalem to negotiate the purchase of the famous Syrian Orphanage and affiliated institutions, from the British Alien Property Custodian, that is, if the provision of the German Peace Treaty will permit such transfer. — Almost 650 mission churches are being supported by the Board of American Missions. The major problem is lack of proper buildings. Almost 50 per cent of U. L. C. membership is still rural. Trailer chapels are in demand. Training schools for boys and girls in the mountains of Virginia are being maintained, also a medical center. — Paganism dominates the 1,700 college campuses, according to Dr. Morris Wee, head of the Student Service Division of the National Lutheran Council. "There is a conspiracy of silence concerning God in modern secular education. Its effect is to make God appear unimportant to the college student." Among the 1½ million students enrolled, there are at least 80,000 Lutherans, 85 per cent of them at non-Lutheran schools. — A new Lutheran hymnal will appear in three or four years, provided the standard version of the liturgy will be ready by that time. The book will be used not only by the U. L. C., but also by the A. L. C., Augustana, and Norwegian synods. Dr. Luther Reed is chairman of a joint committee.

Social highlight of the convention was the banquet of the Lutheran Laymen's Movement for Stewardship. Dr. Blackwelder in his address urged the Church to enter the struggle for freedom, "to become the world's pioneer builder of the peace, to speak out against oppression of racial and religious minorities, and to relate faith to mental health."

The convention adjourned on Friday afternoon, Oct. 11, to meet again in 1948 in Philadelphia, when the Pennsylvania Ministerium, the oldest constituent synod, will observe its bicentennial.

German Evangelical Church Council

FRANKFURT. — Members of the governing council of the Evangelical Church in Germany were photographed shortly after meeting in conference here. Dr. Hans Asmussen (top row, center) is general secretary of the Church, and Bishop Theophilus Wurm of Wuerttemberg (extreme right) is chairman of the Council. In bottom row are shown (left to right): Pastor Martin Niemoeller, Bishop Otto Dibelius of Berlin, and Bishop Hans Meiser of Bavaria

RELIGIOUS NEWS SERVICE PHOTO

Please send addresses of all hospitalized service people and veterans (World Wars I and II) to the Army and Navy Commission of the Lutheran Church, 211 North La Salle Street, Chicago 1, Ill., so that these people can be referred to our chaplains and hospital pastors

The Old Pastor's Farewell Sermon

By JULIUS A. FRIEDRICH, St. Louis, Mo.

I

"And it came to pass, that, as soon as the days of his [Zacharias] ministration were accomplished, he departed to his own home." *Luke 1:23*

". . . and now, dearly beloved, as I lay down the shepherd's staff, which by the grace of God I have been permitted to wield in your midst for so many years, to use the rest of my days to prepare myself in quiet retirement for the final call of my Lord, I commend you to God and the Word of His grace. May He very soon give you a faithful pastor again and bless his work in your midst. May He keep you and me in His truth and grant us all after the days of toil and trouble, of fighting and fear, that blessed rest which He hath prepared for all that love His appearing! May He do this for Christ's sake. Amen."

With these words old Pastor Foster closed his farewell sermon before his congregation at Salem, which he had faithfully served as pastor for thirty years.

The house of worship was filled to capacity. People who were seldom seen in church were present today. The choir with deep emotion sang: "God be with you till we meet again!" During the sermon subdued sobs were heard here and there. When at the close of the service the venerable gray-haired parson lifted up his trembling hands for the last time to pronounce the benediction of the Lord upon the congregation, many eyes became moist.

"Be in death Thy blessing given, And make us blest heirs of heaven. Amen" sang the congregation, and so sang especially the aged servant of the Word with a sad heart.

The service was over, and the people went their several ways. The old pastor entered the little sacristy, removed the bands and pulpit gown, and for the last time took the old beloved church Bible and pressed it to his heart. Tenderly he turned the time-worn, stained pages of the dear old Agenda which for so many years he had used on joyous and sorrowful occasions. Once more he went back into the sanctuary of his old beloved church and for a long time knelt at the foot of the altar. His bosom heaves heavily. Tears roll down his pale and hollow cheeks. His quivering lips move — he is praying. Yes, he is praying, praying for strength, for comfort, for help, in this hour of trial when he must part from his beloved ministry, from his dear congregation, to which he is attached by thousands of threads, from the house of God where for so many years he had proclaimed the Word of Life, from the quaint old parsonage in which he had experienced many bitter sorrows and griefs but also many joys. And the Lord heard the prayer of this faithful servant: The wild waves subsided, and serene peace came into his heart. He opens the door of the church, but before stepping out, he turns around once more and sees the image of the crucified Christ on the altar. It seems to him as if he hears the Savior say: "Go in peace! I will be with thee!" And Pastor Foster went in peace into his little study like a warrior who after a hard and long battle puts off the harness and the sword. — The days of Pastor Foster's ministration were accomplished. The pastorate at Salem was vacant.

II

"Some cried one thing, and some another." *Acts 19:32*

The farewell service at Salem was over, and the people were wending their way home. Naturally, most of them talked about old Pastor Foster. Opinions differed widely. "Thank God!" said wealthy Mr. Croaker to his crony Mr. Woods. "Thank God, that we at last got rid of the old man! It was high time for a change." But staid old Father Hunter said gravely to his wife: "Mother, we knew what we had in old Pastor Foster, but we do not know what we shall get now. May God again give us such a faithful pastor as he was, and all will be well." — "Can you imagine," said frivolous Lou to her friend Ann, "can you imagine — that silly thing Kate actually bawled in church during the farewell sermon of the old man! Bawl? Not I! I'm glad he's gone, the crabby old grouch and kill-joy! He had it in for me because I was not pious enough for him. But — holy Kate, ah! she was his pet, that miserable flatterer!" — Mrs. Harvey, a widow still dressed in deep mourning, said to her two little daughters walking at her side: "Children, only God can reward our dear Pastor Foster for what he did for us, especially for your sainted father during his long illness. But we shall remember him in our daily prayer and ask God to bless him in time and eternity for all the love and kindness he showed us." — Far apart from the other people, all alone, walked Henry Grover. He seemed to be sad and depressed, as if he had lost something very dear to him. And he had. It was not so very long ago that Henry stood at the very brink of perdition. That ugly demon drink had got him into his claws and nearly ruined him body and soul. Soon his means were squandered, his job lost, his good name gone. Everybody, even his best friends, avoided him, "the filthy sot." There was but one who went after the lost sheep — old Pastor Foster, the good shepherd. He cared for Henry, spoke kindly to him, showed him the only Savior from the devil and the power of sin — Jesus, the Savior of sinners, and Henry was saved. And now this faithful old friend, this savior and counselor, was to leave him. It seemed to him as if he were left an orphan in this wicked, cold, and loveless world. He sighed: "Oh, that I could go with him!" — At home, Father Jones said to his quick-tempered son: "Fred, Fred, old Pastor Foster, who baptized and confirmed you, is now leaving us. Do not forget how often he pleaded with you and warned you, 'You will surely come to grief unless with the help of God you control your temper and mend your ways!' God grant that you heed his warning now, before it is too late!"

These are a few of the opinions that were expressed after the farewell sermon of old Pastor Foster. Some said one thing, and some another. Yes, so it goes in the world: some laugh, others weep, but the majority simply wipe their mouth and say: "Oh, bother! It's all the same to me!"

The pastorate in the congregation at Salem was vacant.

The American Lutheran Church and the Doctrinal Affirmation

By W. G. POLACK, for the Staff of the *Lutheran Witness*

Our last issue carried a report of our Committee on Doctrinal Unity. It was to the effect that the Fellowship Committee of the American Lutheran Church, for reasons mentioned in the report, was convinced that the Doctrinal Affirmation ought to be abandoned. In the meantime the news has come through that the American Lutheran Church at its recent convention in Appleton, Wis., adopted the following resolution, dealing with church fellowship between that body and our and other Lutheran synods:

"WHEREAS, The attempt to formulate a unified doctrinal statement, such as the Doctrinal Affirmation, has not produced a document generally acceptable; and

"WHEREAS, After years of effort in this direction we despair of attaining Lutheran unity by way of additional doctrinal formulations and reformulations; and

"WHEREAS, The adoption of the Minneapolis Theses, the Washington Declaration, the Brief Statement and Declaration, the Pittsburgh Agreement, and the Overture on Unity has demonstrated that the chief obstacles to Lutheran unity are not matters of doctrine so much as differences of background, approach, spirit, attitude, and practice, which can and should be resolved in an atmosphere of candor, mutual understanding, and love; therefore be it

"*Resolved*, That we reaffirm our sincere and earnest desire to achieve official church fellowship with all Lutheran bodies, and to that end continue our Committee on Fellowship, charging it to explore the measure of agreement we have with other Lutheran bodies and to further such agreement toward the goal of true unity."

We wish at this time to make these editorial comments on this resolution and on the situation that has resulted, as we understand them.

First, we appreciate the tenor of this resolution. It expresses a very evident and sincere desire on the part of the American Lutheran Church to achieve true Lutheran unity. In this desire our Synod is at one with that body.

Secondly, though the Doctrinal Affirmation was drawn up by a joint subcommittee, representing both their and our committees on church fellowship and was a sincere attempt to make *one* document out of the Brief Statement and the Declaration, and thus to fulfill a request of our Delegate Synod of 1941, it has been evident for some time to all realistic observers that there was dissatisfaction on both sides with this document. We can only commend the convention of the American Lutheran Church for its frankness and realism in saying so. We should all be grateful to the subcommittee for its valiant effort, even though that effort failed to reach the perfection that some hoped for.

Thirdly, we should also commend the American Lutheran Church for its honesty in declaring: "After years of effort in this direction, we despair of attaining Lutheran unity by way of additional doctrinal formulations and reformulations." Must we not honestly agree? The present effort at achieving unity with the American Lutheran Church had its beginning about forty years ago in intersynodical conferences between representatives of the two groups. The men are long since dead who participated in them. Then followed the work of a joint committee which culminated in the Chicago Theses of 1925. When this document was rejected by our Synod, there came a temporary stalemate. Then, by the grace of God, we succeeded in reaching the highest point toward Lutheran unity when we unanimously adopted the resolutions of 1938 and declared that in the Brief Statement of our Synod and the Declaration of the A. L. C. together with our resolutions we had achieved the doctrinal basis for future church fellowship. The American Lutheran Church then, at Sandusky, formally accepted the Brief Statement in the light of its Declaration. The next step was that our Synod in 1941 instructed its Committee on Doctrinal Unity to make every effort that one document of agreement be drawn up to take the place of the Brief Statement and the Declaration. This was done in the Doctrinal Affirmation, but it has not proved successful, as we have shown above. It must be evident to all by this time that this method of establishing Lutheran unity has not produced the results we all desire.

Lest we be misunderstood, we hasten to add that much good has come from the doctrinal discussions which have taken place during the past forty years, but one of the weaknesses in the method has been that these discussions have been between the members of the clergy almost exclusively. The laity has not been drawn in until quite recently, and yet without an intelligent participation of the laity, we cannot expect to establish church unity. Our congregations must vote on church fellowship with others. It is not merely a matter for the clergy to decide. The fact is that in many conference districts the conferences held since 1938 have shown a remarkable unity between the A. L. C. and us. In a few instances there were sharp disagreements. Yet we believe that continued discussions and the drawing in of congregational representatives at all such conferences would eventually bring the matters to a God-pleasing issue on the basis of our synodical position of 1938.

In conclusion, since the setting aside of the Doctrinal Affirmation leaves the *status quo* as of 1938, we repeat the last two paragraphs from the report of our Committee on Doctrinal Unity in our last issue, because to us they show the spirit in which we should view this new development and also the next step that should be taken to achieve the goal we all desire:

"The meeting was conducted in a friendly spirit, the members of the Fellowship Committee pleading for fellowship with Missouri, giving assurance of full agreement in the great doctrines of Christianity and emphasizing that sufficient doctrinal agreement existed between the two church bodies to warrant fellowship. With like zeal the members of the Missouri Committee, on the basis of complete doctrinal unity, pleaded for fellowship so heartily desired by all and so imperatively demanded by world conditions.

"Before adjournment it was resolved to have two members of each committee appointed by the respective chairmen to formulate definitely and specifically the matters that divide the American Lutheran Church and the Missouri Synod."

A Seminar in Journalism

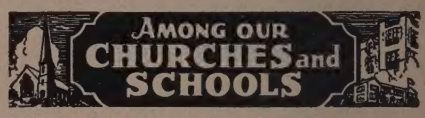
That is what someone called the conference of District Editors of the LUTHERAN WITNESS held at Concordia Publishing House Nov. 6 and 7. Editors from all parts of the United States were the guests of our Publishing House, with Mr. O. A. Dorn as the genial host.

Dr. Martin S. Sommer, a co-editor of the WITNESS for thirty-two years, acted as mentor and led in the devotions. The Rev. Aug. Waechter was chosen chairman, and the Rev. A. J. Ansorge acted as secretary.

Dr. W. G. Polack read a paper on "The Supplement Editor," referring especially to the purpose of the Supplement and how it can best be achieved. This as well as all other papers evoked a lively discussion from the floor. Prof. L. Blankenbuehler, house editor of C. P. H., presented an interesting list of "Suggestions to the Editors," and Mr. Chas. Simon, the experienced head of our composing room, spoke on "Composing Room Problems," which the editors can help to solve or eliminate.

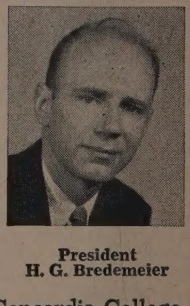
On the second day the Rev. H. Bielenberg spoke on the desirability and the possibilities of further use of illustrations and reaching out into the field of color. An article written by Dr. Th. Graebner, whose absence on account of illness was very much regretted, on "Editorial Responsibility for Contributed Articles" was read by the secretary. The Rev. W. C. Birkner, chairman of the Centennial Gifts Committee, put in a plea for "Publicity for the Centennial Collection," and Dr. Lawrence Meyer, for "General Synodical Publicity" in the District editions. "A Guide for Reporters" had been prepared by the Rev. G. W. Obenhaus. Dr. L. Fuerbringer spoke informally on the *Lutheraner* and its continued usefulness in this day and age. Dr. Karl Kretzmann, Curator of the Concordia Historial Institute, urged an increased use of the District editions of the WITNESS for recording the history of the several Districts and its members.

It was the opinion of the conference that general Synodical releases should be kept out of the District editions of the WITNESS; that Synod should engage a full-time editor for the WITNESS. The conference was gratified to hear that an increasing number of Districts is paying its editors a compensation beyond the actual expenses involved. With grateful expressions for benefits received and the hospitality of C. P. H. the conference adjourned in the hope of meeting again. K. K.



Changes in Fort Wayne Faculty

Impressive ceremonies, unique in the hundred and eight years of its history, were held in the beautiful chapel of Concordia College, Fort Wayne, Ind., on Nov. 3, when six men were entrusted with charges to serve at our Synod's oldest Concordia. The Rev. Louis Nuechterlein, St. Joseph, Mich., an alumnus of the school, delivered the sermon.



President H. G. Bredemeier

Prof. Herbert G. Bredemeier, newly elected president of Concordia College, was inducted into his office with two of his colleagues, Prof. A. W. Reese as a member of the classics department and Prof. Wilbert H. Rusch as head of the science department. The other three men, who are serving on the Lutheran High School faculty, are the Rev. Edgar Walz, in the religion and commercial departments; Prof. E. F. Fiebig, in the mathematics department;

Prof. Herald Panning, in the industrial arts department.

The new president of Concordia College, the youngest man to hold this office in the history of Concordia, is the son of Mr. F. E. Bredemeier of Fort Wayne, for many years teacher in St. Paul's Lutheran School here. After graduating from Concordia College, Fort Wayne, and Concordia Seminary, St. Louis, President Bredemeier continued his studies at Washington University, St. Louis, and received his M. A. degree from Indiana University in 1934. He joined the Concordia College faculty in 1937 after he had taught at the local Lutheran High School for two years. He served as acting president last year until the vacancy was filled by his election. President Bredemeier is doing work towards his Ph. D. degree in history at Indiana University.

WALTER HERRLING
Fort Wayne, Ind.

Associated Lutheran Charities Convention and Social Work Institute, Sept. 8—13

Ninety-nine delegates from the Synodical Conference institutional missions and charitable agencies met in convention at Valparaiso University on September 8 and 9. One hundred and forty-nine pastors and lay workers attended the three and one half day social-work institute immediately following, with intensive courses designed especially to meet the needs of the institutional missionaries and professional social workers of our Church.

"Going to school" is what it meant to hear and to digest the thoroughly prepared and scholarly lectures given by men at home in their subjects. Particularly refreshing was the ability of lecturers to relate specialized social thinking to Christian faith and the Word of God, with the result that those attending not only learned better to know the special skills necessary in their area of church work, but were also afforded a rich spiritual repast. The following were the lecture subjects and lecturers: "The Christian Concept of Social Work," the Rev. E. B. Glabe; "Applied Psychology for Social Workers," Prof. Carl F. Lindberg; "The Application of Christian Ethics to Social Problems of Today," Prof. Richard R. Caemmerer, Ph. D.; "Some Principles of Mental Hygiene for Social Workers," Mr. Luther E. Woodward; "Techniques of Institutional Mission Work," the Rev. Henry F. Wind; and "Significant Trends in Public Welfare," Mr. Joseph E. Baldwin.

Important business before the convention was the consideration of the standing and special committee reports and recommendations: the report of the Executive Committee, the Committees on Institutional Missions, on the Care of the Aged, on Family and Child Care, on Recruitment and Training of Institutional and Social Workers, the Membership Committee, and others. The long-felt need for much greater synodical interest in and support and direction of the work of the Association culminated in the unanimous adoption of a resolution petitioning Synod to set up an office or Board of Institutional and Social Missions. The Missouri Synod still remains the only larger Lutheran synod without such a board or office.

Several important amendments to the Constitution of the Association were adopted and, subject to reconsideration, will become effective with next year's convention.

Prof. O. H. Theiss preached the sermon for the convention opening service in Immanuel Lutheran Church on Sunday afternoon. President H. F. Wind delivered the keynote address at the opening session in the evening and presided throughout all business sessions. Dr. O. P. Kretzmann delivered the matins address for both the convention and the institute.

Invitations for a full five-day regular convention for 1947 were received from both Kansas City and the Twin Cities. The time and place has been left to the Executive Committee.

A. H. BRINGEWATT, *Secretary*

Southern Illinois District Convention

The 25th convention of the Southern Illinois District (according to Dr. Behnken the last District convention to be held in the one hundredth year of Synod's history) met in Trinity Church, Alton, the Rev. Paul Juergensen, pastor, October 21—24.

Dr. J. W. Behnken's opening sermon was based on 1 Cor. 15:58, District President Juergensen's message to the convention on Acts 15:36. Both stressed the importance of rededication to the high purposes for which Synod was organized.

The essay, "The Doctrine of Holy Baptism," was read by Dr. J. T. Mueller of St. Louis.

President Behnken reported on the world-wide mission work of Synod, plans for Synod's centennial in 1947, the educational work of Synod from the kindergarten to the university, and the work of the Army and Navy Commission.

The report of Chairman M. J. Schliebe for the District Board of Missions was supplemented by that of missionary pastors and of Teacher E. W. Boeker, who emphasized mission opportunities through trailer missions, for which the District Walther League has promised the sum of $5,000.

The presentation of Synod's mission program by the Rev. H. G. Naumann was followed by a special mission rally held in beautiful Trinity Church, in which the Rev. Emil Voss of Saginaw, Mich., a member of Synod's Home Mission Board, preached the sermon, stressing the necessity of witnessing for Christ and the "Each One Reach One" program of Synod.

The Rev. Paul Harre of New Minden was elected Second Vice-President. Eight congregations were received into membership. The Fiscal Committee reported that the 1947 budget would amount to $103,900.

ARTHUR O. KAUL
Carrollton, Ill.

Central Illinois District Meets at Bloomington

The twenty-sixth convention of the Central Illinois District was held in Trinity Church, Bloomington, W. Hohenstein, pastor, October 6—10. Vice-President Grueber represented President Behnken and preached the opening sermon.

President Albert Bernthal reported that four ministerial candidates and one teacher candidate, five pastors, five teachers, and one professor entered the District, and four pastors and nine teachers were transferred to other Districts.

Pastor A. E. Neitzel presented an essay on "The Sacraments."

The Committee on Student Aid reported eleven beneficiaries. The nine-point program of the Board for Young People's Work was adopted; this included: that the young people take a special part in the establishment of the Lutheran Student Center in Champaign; that they be assigned an integral part in the Home Mission Expansion program; that the Walther League be encouraged to try to acquire a camp site of its own.

The Mission Board reported that St. Paul's of Pana and Salem of Salem had become self-supporting; that a new mission was opened in Hoopeston; that property for a student center at Champaign was purchased for $42,000 and an architect engaged to prepare plans for a chapel and center; that the L. W. M. L. gave $4,000 to the Lawrenceville mission for a chapel. The Board's action of granting a monthly salary increase of $30 to missionaries was endorsed. Congregations were urged to use the District's mission picture "Sowing and Reaping." The Board also reported on a successful Trailer Mission, conducted by Pastors H. Hallerberg and E. J. Otto.

The Board for Christian Education presented a complete survey of parish education in the District. There are 32 parish schools, with 2,073 pupils and 71 teachers, and 118 Sunday schools with 8,293 pupils. Almost 40

per cent of the enrollees in summer schools came from unchurched homes. The request for a full-time Educational Secretary was not granted, but the Board may employ secretarial help.

Treasurer Andrew C. Schnack's report showed an oversubscription of almost 20% in the budgeted treasuries. Non-budgeted receipts totaled over a quarter million dollars.

The plan to elect a District Board of Directors is to be given further study.

Special features of the convention included a Mission Rally on Monday evening, in which three inspiring programs were presented: "Reaching the Unchurched," "Adult Evangelism," and "Trailer Missions"; a Memorial Service, conducted by Chaplain T. A. Weiss on Wednesday morning, in memory of the Rev. Louis Stuebe; and a Mission Service on Wednesday evening, with Pastor G. Klein preaching.
Galesburg, Ill. L. F. BRIGHTON

overtures of the 1944 convention pertaining to our work and to report to Synod in 1947, were present.

On Oct. 6 a jubilee service for the deaf was held, Pastor N. P. Uhlig preaching the sermon to about 275 deaf. Holy Communion was celebrated for them and for all our missionaries, including the two veterans, and members of Our Savior Church. Pastor W. Westermann delivered the preparatory address.

Conference was in session for two days before Jubilee Sunday and then again on Monday and Tuesday. These annual conferences are of great benefit to all, especially to our younger missionaries. Papers were read by Missionary R. F. Cordes on Rom. 2 and by Missionary W. Uhlig on 1 Cor. 9. Object of these papers was to study the original Greek text and thus to give the correct rendering in the sign language. Missionary Westermann read a paper on "Uniform Practice in Communing Guests," which is to appear in *The Deaf Lutheran,* and Pastor Floyd Possehl showed "Trends and Developments in the Deaf World" — in the religious, educational, and social fields.

Deaf-Mute Missionaries in Convention at Chicago, First Bethlehem Church
DELMAR STUDIO

Ephphatha Jubilee Conference at Chicago, Oct. 4—8

"The Lord hath done great things for us, whereof we are glad," Ps. 126:1. This was the keynote of Ephphatha Conference of our missionaries to the deaf and the blind at Chicago. These words also were the text upon which Dr. J. W. Behnken based his sermon in our jubilee service in Bethlehem Church, where Pastor August Reinke in 1894 preached the first Lutheran sermon in the sign language to sixteen deaf. Dr. G. W. Gaertner interpreted the sermon, other missionaries interpreting the hymns, Scripture lessons, and prayers for the deaf. A large number of deaf and hearing attended this service.

Twenty-one of our twenty-two missionaries were present. We were happy to see with us our first missionaries of fifty years ago: H. A. Bentrup, who ministered to deaf in Louisville for several years, and T. M. Wangerin, who preached to the deaf in Milwaukee for thirty years. Dr. F. C. Streufert, Synod's Secretary of Missions, members of our Board of Missions to the Deaf and the Blind, and also the synodical committee, Pastors Engelder, Henze, and Mennicke, appointed by the President of Synod to study several

Our Board of Missions had several matters to be discussed, had interviews with a number of the missionaries, spoke also of our work among the blind, especially stressing the important part that pastors and their congregations are to take in this work, namely, bringing blind people to the services and doing the same for blind children at the State schools for the blind. The obligation of bringing the spoken Word to the blind rests upon the local congregation. Some congregations bring blind children to and from church in busses.

For fifty years our Church has carried on the work among the deaf and for twenty years among the blind, providing the blind with literature in Braille and Moon type. Glory and praise be unto our God and Savior for His rich blessings upon this our work. But there is still so much work to be done. At the present time we could place seven additional missionaries to the deaf, and also in behalf of our blind friends more must be done. May God be with us also in the future as He has been with us in the past. J. L. S.

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Paul C. Engelbert, ***P. em.*** (d. Aug. 8, 1946), son of Teacher William and Pauline Engelbert, was born Sept. 28, 1876, in West Bloomfield, Wis. He studied for the ministry at our Eastern Concordia, then located in New York, at Fort Wayne, and at St. Louis. Upon his graduation, in 1899, he became a missionary to the Negroes at Salisbury, N. C. Later he served at Leland, Mich., for seven years, and at Herscher, Ill., for ten years. From 1920 until his retirement, in 1945, he was the pastor of St. Andrew's in Buffalo, N. Y. He died as a result of a stroke suffered on Aug. 5. He was married on June 25, 1902, to Miss Elizabeth Schutes, who with six of their children and eight grandchildren survives him. The funeral service was held at St. Andrew's on Aug. 12. Dr. Charles A. Behnke, president of the Eastern District, delivered the funeral sermon. The Rev. H. F. Wind and the undersigned officiated at the church, and the Rev. H. F. Krueger read the committal service.
WALTER H. SUCCOP

The Rev. Johannes Brauer (d. Sept. 21, 1946), son of the Rev. Alb. and Helen (Passow) Brauer, was born in Ribnitz, Mecklenburg, Oct. 6, 1857. After attending colleges and a university in Germany, he was prevailed upon by the noted Rev. L. Harms to study for the ministry in America. After three years at Springfield, he graduated in 1885 and first served the congregations at Oxford and Orleans, besides seven preaching stations in western Nebraska. Beginning with 1891, he ministered to the congregation at Hart, Minn., for over 22 years, also teaching school. During his ministry there a new church and a parsonage were erected. In 1913 he took a call to Town Posen, near Woodlake, Minn. Advancing years and the transition into English induced him to resign in 1930 and to take residence with his daughter at Echo, Minn. — In 1886 he married Bertha, the daughter of Teacher Thiede of Artlenburg, Germany. She preceded him in death in 1941. Of their six children one son died in infancy, Fred is pastor at Sheboygan, Wis., and Herman is hospital chaplain at Rochester, Minn. — Funeral services were conducted at Echo on Sept. 25, with the Revs. Louis Rosin and Theo. Bauer, his pastor, preaching. The Rev. John C. Zimmermann spoke in the name of the District President and of his conference. H. F. BRAUER

The Rev. Fred C. Leeb, pastor emeritus (d. Sept. 30, 1946), son of Mr. and Mrs. Tobias Leeb, was born April 9, 1858, at Winona, Minn. Orphaned in his boyhood, he received his preparation for the ministry at Springfield, Ill., graduating in 1882. He first served as assistant to the sainted Rev. L. Lochner at Trinity Church, Chicago, also teaching school and preaching at a new mission, organized two years later as St. Martini Church. He was called to be its shepherd and served for 45 years. Already during the first 18 years of his ministry the communicant membership rose from 150 to 1,500 and still kept on

growing. — In June, 1884, he married Julia, nee Beyer, and the Lord blessed this union with three children. His wife and two of their daughters preceded him in death many years ago. One daughter mourns his departure. — The departed, though ailing a little the last few years, was able to take his daily walk and attend church regularly to the day before his death. At the funeral service, on Oct. 3, the Rev. H. E. Brauer preached on Luke 18:13, which the deceased had chosen for his funeral text, the undersigned spoke on Heb. 4:9, the Rev. M. Frick officiated at the altar, and the Rev. C. Pfotenhauer at Concordia Cemetery. A. H. LANGE

The Rev. Enno A. Duemling, D. D. (d. Oct. 22, 1946), was born in Fort Wayne, Ind., January 6, 1875, the son of Dr. H. Duemling and his wife, Jennie, nee Sulzer. He attended St. Paul's School, Concordia College, Fort Wayne, where his father served on the faculty, and Concordia Seminary, St. Louis.

Upon his graduation, in 1896, he was ordained and installed as pastor of Emmaus Church, Detroit. In the same year he organized a mission for the deaf and thus became one of the pioneer workers in this field. He served in Detroit for six years and then accepted a call to Milwaukee as institutional missionary of the Synodical Conference in the Milwaukee area.

Here he did his real lifework, serving the county and State institutions for a period of forty-four years. In 1946 the congregations of the Milwaukee area joined him in the celebration of his golden anniversary in the holy ministry.

He was the author of several books and various tracts and treatises on the work of institutional missions. His work has been widely recognized.

In 1942 the faculty of Concordia Seminary, St. Louis, conferred upon him the honorary degree of Doctor of Divinity. He has received honorary appointments from governors of Wisconsin and mayors of Milwaukee. He was the honorary president of the Associated Lutheran Charities, and honorary chairman of the Milwaukee Pastoral Conference. His wife Anna, nee Huegli, preceded him in death in 1935. He is survived by one son and two daughters. At the funeral service in Mount Olive Church the undersigned delivered a sermon on 2 Cor. 1:3-5.

H. G. BRUEGGEMANN

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Rebuilding with Christ. Radio Messages of the Second Part of the Twelfth Lutheran Hour. By Walter A. Maier. Concordia Publishing House, Saint Louis 18, Mo. XLIII and 310 pages. $1.75.

These sermons of the second part of the twelfth Lutheran Hour are just what one would expect from the pen of that prince of preachers Dr. Walter Maier. Each is Christ-centered; quite a number deal directly with the Passion story. The language is precise and clear; the themes vary; the applications are timely and convincing. In his foreword the author brings a comprehensive report of this most widespread religious broadcasting system in radio. Testimonials from the world over are printed in detail. Dr. Maier gives his readers a wealth of illustrative narratives. These are not the least valuable part of the contents of this precious volume. The prayers which precede each sermon are very models of pulpit petitions, and the fervent close of each message leaves the reader impressed with the truths which he has read. Many, very many, have been blessed while listening to these testimonies. May many more experience the Holy Spirit's power as they read them. S.

Proceedings of the Twenty-third Convention of the English District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 27 cents.

Proceedings of the Fifth Convention of the Southeastern District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 1946. 21 cents.

Proceedings of the Sixty-sixth Convention of the Eastern District of the Ev. Luth. Synod of Missouri, Ohio, and Other States. Camp Pioneer, Angola, New York. June 24—27, 1946. Concordia Publishing House, St. Louis 18, Mo. 24 cents.

The Proceedings of the English District always have a peculiar appeal because this District differs from all others in that at one time it existed as a separate synod and became a District not geographically apart from other Districts. It has members scattered throughout the territory of at least thirteen States and Ontario, and carries on subsidized mission work in ten of these areas. On eighteen of its 100 pages this convention booklet presents the doctrinal essay on "Sanctification" by the Rev. R. L. Sommer. The convention sermon by the Rev. W. H. Eifert is printed in full. Many of its resolutions are worthy of careful reading, including the report of the committee on synodical membership in the National Lutheran Council.

The *Proceedings of the Eastern District* contain a twenty-six-page essay on "Christian Training of Youth," by the Rev. Herbert E. Plehn, and the usual reports and resolutions.

The *Proceedings of the Southeastern District* contain no essay, though one was delivered on the subject "The Means of Grace," by the Rev. Edwin E. Pieplow. The President of the District, the Rev. O. A. Sauer, gives a brief report of his activities, as do the Board of Directors, the Mission Board, the committees on Radio, Visual Education, Young People's Work and Christian Education, together with pertinent resolutions. S.

What Is the Church? The Biblical concept and the application to the present scene. Proceedings of a seminar at Concordia Teachers College, Seward, Nebr. 65 pages mimeographed. 75 cents.

Dr. Theo. Graebner's "Prayer Fellowship" in the Light of Scripture and the Faith of Our Fathers. By Walter W. F. Albrecht. Order from Box 4, Elizabeth, Ill. 20 pages. 15 cents.

Two documents called forth by the present discussion of Lutheran union, or fellowship. The first is a summary of the proceedings of a seminar which last summer discussed the doctrine of the Church, together with such subject topics as Church Discipline, Synods, Church and State, Prayer Fellowship, Separatism, *Sola Scriptura* and Legalism, the Social Gospel, Romans 16:17 f. The research conducted by this seminar under the leadership of Dr. W. Arndt of St. Louis resulted in conclusions supporting our synodical attitude as expressed in resolutions of 1935, 1938, 1941, and 1944, on such questions as church union and prayer fellowship. In their conclusions they condemn equally the separatist and the unionistic attitude and endorse the position taken by the fathers in the earlier history of our Synod. The opposite conclusion regarding the distinction of joint prayer and prayer fellowship, and the propriety of ever having joint prayer with those not of the same confessional connection, is represented in the second document announced above. It represents what has been called the neo-Missouri position on the subject, more properly the Norwegian Synod attitude, to which we have made reference in our "Impressions of the Synodical Conference meeting in Milwaukee." Also the Wisconsin Synod, through its spokesmen at that convention and through other official means, has defended the same rigoristic, negative position, which simply identifies for practical purposes church fellowship with prayer fellowship and ignores the distinction between joint prayer and prayer fellowship set forth in recent opinions of the St. Louis faculty, one of these written jointly with a committee of the Springfield faculty, and in the literature of our Australian brethren. The clearest exposition of this point is that by Dr. H. Haman, from whose writings the Graebner-Kretzmann book *Toward Lutheran Union* contains long extracts. Those interested in the subject might do worse than reread the sections in *Toward Lutheran Union* dealing with this matter, and particularly also the Texas 1934 District essay by the present reviewer, since republished many times under the title *The Borderland of Right and Wrong.* G.

Music

Reviewed by Walter Wismar

In spite of paper shortage and lack of help, music is being published in abundance. We can only briefly call attention to a few numbers from the various publishers which may prove helpful and serviceable to our church choirs. Lack of space forbids any longer comments. Then, too, it is true, as Edwin E. Zielske states in his excellent and helpful article in the October *Lutheran School Journal:* "Nothing can take the place of examining the music yourself and trying it over." Remember that our own Concordia Publishing House is also constantly increasing its output of church music and is always ready to supply your musical needs.

No. 2020. Blessed Is He That Cometh. By Morten J. Luvaas. Published by Neil A. Kjos Music Co. 16 cents.

An easy four-part anthem of seven pages for S. A. T. B. with accompaniment. For Advent or Palm Sunday.

No. 15247. The Heavens Declare the Glory of God. By G. F. Broadhead. Published by Oliver Ditson Company. 18 cents.

An easy four-part anthem of ten pages for mixed voices and organ. For Septuagesima Sunday, Thanksgiving, or general use.

No. 8721. Let All the World in Every Corner Sing. By Hugh S. Robertson. Published by G. Schirmer. 10 cents.

George Herbert's popular poem in an easy four-part setting for mixed voices a cappella. For Thanksgiving, Mission Sunday, or general use.

No. 84223. Over Bethlehem's Town. By Carl F. Mueller. Published by Harold Flammer. 16 cents.

An easy a-cappella Christmas carol for mixed voices, soprano and contralto solo voices, an optional high voice able to sing high a-flat and b-flat above the chorus; also calls for some humming.

No. 362. A Mighty Fortress Is Our God. By Noah Francis Ryder. Published by R. D. Row Music Co. 16 cents.

Luther's mighty hymn in the translation of Frederick Hedge has been given an interesting anthem setting. In the fugal treatment the sopranos divide for one line. Should prove effective with a large chorus.

No. 1586. The Coventry Carol. By Alfred H. Johnson. Published by Galaxy Music Corporation. 16 cents.

This famous sixteenth-century carol has been freely arranged for a chorus of mixed voices and accompaniment. The solos may be sung in unison or by solo voices.

No. 3546. I Will Lift Up Mine Eyes. By Charles Gilbert Spross. Published by the John Church Company. 16 cents.

The text of this seven-page anthem for women's voices, S. S. A., and accompaniment is from Psalm 121. A good anthem, suitable for New Year's and many other occasions.

Eighteen Choral Preludes for the Organ. By Joh. Seb. Bach. Published by the Theodore Presser Co. $1.50.

The eighteen preludes have been selected and edited by Edwin Arthur Kraft, Cleveland's famous organist. He expresses his indebtedness for his selection of the most popular and most often played choral preludes to Frederick L. Schwass, who published this tabulation in the *Diapason*. Schwass is a graduate of River Forest and is at present active in public school work in Detroit.

The Organ Portfolio. Published six times a year. Lorenz Publishing Company, 501 E. Third Street, Dayton 1, Ohio. 50 cents per copy, $2.50 a year.

The *Organ Portfolio* purports to publish more difficult music, designed to appeal to the trained organist. This magazine may at times prove helpful to our busy teacher-organists.

No. 1997. Christians, All Rejoice. By Isa McIlwraith. H. W. Gray, publisher. 18 cents.

A good original Christmas carol of ten pages with a modal flavor, quite satisfying for mixed voices and accompaniment.

(To be continued)

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATE

Ordained and Installed:

Kiehl, Paul, as assistant pastor in Immanuel Congregation, St. Louis, Mo., by John Oppliger, 17. Sun. p. Tr., Oct. 13.

PASTORS

Commissioned:

Ahlman, A. G., in Trinity Church, Lincoln, Nebr., as institutional missionary in Lincoln, Nebr., by Pres. I. C. Heinicke, 18. Sun. p. Tr., Oct. 20.

Schmiesing, Earl W., in Good Shepherd Church, Tulsa, Okla., as missionary at large of the Oklahoma District by Walmar W. Frank, 18. Sun. p. Tr., Oct. 20.

Installed:

Buerger, Edgar J., in St. Paul's Congregation, Ellicottville, N. Y., by A. Puscheck, 18. Sun. p. Tr., Oct. 20.

Buuck, Marcus, in Zion Congregation, Marshall, Mich., by Chr. Heidenreich, 18. Sun. p. Tr., Oct. 20.

Gieseke, H. J., in Zion Congregation, Corvallis, Oreg., by R. H. Weiland, 17. Sun. p. Tr., Oct. 13.

Hessler, Edward, in St. John's Congregation, Free Soil, Mich., by T. Zeile, 19. Sun. p. Tr., Oct. 27.

Kanning, Wm. D., in Trinity Congregation, near Audubon, Iowa, by E. J. Stelling, 18. p. Tr., Oct. 20.

Langbecker, Roland A., in Calvary Congregation, Coos Bay, Oreg., by George W. Mathiasen, 17. Sun. p. Tr., Oct. 13.

Martens, E. H., in Immanuel Congregation, Ludell, Kans., by John T. Schmidt, 16. Sun. p. Tr., Oct. 6.

Mathiasen George, in Trinity Congregation, Sheridan, Oreg., by C. F. W. Schulenburg, 18. Sun. p. Tr., Oct. 20.

Moellering, H. Armin, in Faith Congregation, Grand Prairie, Tex., by Elmer Klenk, 18. Sun. p. Tr., Oct. 20.

Oesch, A. C. J., in Golgotha Congregation, Wausa, Nebr., by P. J. Wirth, 18. Sun. p. Tr., Oct. 20.

Raedeke, G. H., in St. Paul's Congregation, Ottawa, Ont., Can., by C. H. Neuhaus, 18. Sun. p. Tr., Oct. 20.

Stein, Fred C., in Berea Congregation, St. Louis, Mo. (Riverview Gardens), by Wm. Hepting, 16. Sun. p. Tr., Oct. 6.

Wagner, Hans A., in Bethel Congregation, Lawton, Iowa, by E. J. Wehrspann, 16. Sun. p. Tr., Oct. 6.

Winkler, Wilbert, in St. John's Congregation, Gregory, in St. Paul's Congregation, Dallas, and in Zion Congregation near Dallas, S. Dak., by L. W. Steffen, 17. Sun. p. Tr., Oct. 13.

Zoch, G. A., in Christ Congregation, Taylor, Tex., by F. H. Stelzer, 15. Sun. p. Tr., Sept. 29.

TEACHERS

Berndt, Clarence F., in St. John's Congregation, Chester, Ill., by H. C. Schreck, 17. Sun. p. Tr., Oct. 13.

Finster, H. C., in St. Peter's Congregation, East St. Louis, Ill., by H. A. Rehwaldt, 9. Sun. p. Tr., Aug. 18.

Grams, Armin, in Jefferson Park Congregation, Chicago, Ill., by W. F. Eifrig, 14. Sun. p. Tr., Sept. 22.

Hartmann, Theo., in Immanuel Congregation, Rising City, Nebr., by E. Walter Bellmann, 19. Sun. p. Tr., Oct. 27.

Kolzow, R. A., in St. John's Congregation, Ionia, Mich., by R. A. Rook, 15. Sun. p. Tr., Sept. 29.

Markworth, Gerhardt, in St. John's Congregation, Rosemount, Minn., by O. H. Dorn, 19. Sun. p. Tr., Oct. 27.

Petersen, Erwin G., Cand., in Immanuel Congregation, Madison, Wis., by F. C. Brandhorst, 15. Sun. p. Tr., Sept. 29.

Roth, John M., in Trinity Congregation, Saginaw, Mich., by Aug. F. Bernthal, 16. Sun. p. Tr., Oct. 6.

Scheer, Gordon, Cand., in Christ Congregation, Denver, Colo., by O. R. Graumann, 8. Sun. p. Tr., Aug. 11.

Vorderstrasse, Alfred B., in Trinity Congregation, Detroit, Mich., by Dr. E. W. Anderson, 17. Sun. p. Tr., Oct. 13.

Cornerstone Laying

Hufsmith, Tex. Salem Congregation (Arthur P. H. Koehler), 15. Sun. p. Tr., Sept. 29. (New school and parish hall.)

Lombard, Ill. Trinity Congregation (A. H. Constien), 17. Sun. p. Tr., Oct. 13. (New school and parish hall.)

Midland, Tex. Grace Congregation (Gilbert C. Becker), 13. Sun. p. Tr., Sept. 15.

Milwaukee, Wis. Howard Avenue Congregation (W. F. Laesch), 16. Sun. p. Tr., Oct. 6.

Towson, Md. First Lutheran Congregation (Paul G. Lessmann), 14. Sun. p. Tr., Sept. 22.

Dedication

Barnes, Kans. The renovated and enlarged church of St. Peter's Congregation (B. A. Hobratschk), 13. Sun. p. Tr., Sept. 15.

Gladstone, Nebr. The renovated church of Trinity Congregation (L. E. Wachholz), 16. Sun. p. Tr., Oct. 6.

Morristown, Minn. The renovated and enlarged school of Trinity Congregation (Edw. A. Lazarz), 10. Sun. p. Tr., Aug. 25.

Napa, Calif. The new school and parish hall of St. John's Congregation (G. F. Gehlhar), 12. Sun. p. Tr., Sept. 8.

Nominations

For St. Paul's College, Concordia, Missouri

(For the Social Studies, in particular History)

Pastor J. W. Behnken, Jr., Austin, Tex.: Nominated by Immanuel, Sweet Springs, Mo.

Prof. Geo. J. Beto, M. A., Austin, Tex.: Holy Cross, Emma, Mo.

Pastor W. H. Brott, Kansas City, Mo.: Immanuel, Higginsville, Mo.; St. Peter's, St. Joseph, Mo.

Pastor H. C. Claus, Ferguson, Mo.: Zion, Corder, Mo.

Chaplain Herbert F. Fritze, Albuquerque, N. Mex.: St. Paul, Concordia, Mo.; Trinity, Sarcoxie, Mo.

Pastor Walter O. Forster, Ph. D., Indianapolis, Ind.: St. Paul, St. Joseph, Mo.

Pastor Virtus Gloe, Kansas City, Mo.: Immanuel, Wichita, Kans.; Trinity, Norborne, Mo.

Prof. Luther Koepke, M. A., Valparaiso University, Valparaiso, Ind.: Grace, Austin, Tex.

Prof. Norbert Mahnken, Linsborg, Kans.: Redeemer, Arkansas City, Ark.

Prof. Carl S. Meyer, Chicago, Ill.: St. John, Chester, S. Dak.

Pastor Elmer F. J. Moeller, M. A., B. D., Bismarck, N. Dak.: Zion, Lincoln, Mo.

Chaplain M. Scharlemann, B. D., M. A., Ph. D.: Good Shepherd, Kansas City, Mo.

Pastor Robert Schroeder, Austin, Tex.: Bethlehem, Mt. Leonard, Mo.

Pastor C. J. Schuette, Farmersville, Ill.: St. Paul, Good River, Ill.

Pastor L. V. Stephan, M. S. T., M. A., Arlington Heights, Ill.: Trinity, Alma, Mo.

Pastor W. H. Wendland, Farley, Mo.: Immanuel, Pleasant Grove, Mo.

Prof. Ernst A. Wolfram, M. A., Ph. D., Winfield, Kans.: Calvary, Kansas City, Mo.

The Electoral College meets Dec. 10 at 10 A. M., Concordia, Mo.

Any further information or possible protests regarding any of these candidates should not later than Dec. 9 be in the hands of Wm. O. Schmidt, *Secretary*, Board of Control.

Additional for the Theological Professorship at Seminario Concordia, Porto Alegre, Brazil

Rev. A. T. Kramer, Bahia Blanca, Argentina: Nominated by several congregations in Argentina, the names of which are on file in Dr. Streufert's office, St. Louis.

Rev. Jorge Miller, Porto Alegre, Brazil: Our Savior, Chicago.

Rev. George Mueller, Rolante, Brazil: Villa Barao, Brazil.

Rev. F. Otten, Santa Rosa, Brazil: St. Paul, Serra Grande; Christ, Tres Pontoes, Brazil.

Rev. Hans Rottmann, Cruz Machado, Brazil: Christ, Zion, and St. John's of Vila Maquine, Brazil.

Prof. A. W. Reese, Ft. Wayne, Ind.: Congregation of Sao Leopoldo, Brazil.

Prof. W. H. Wente, Winfield, Kans.: St. Paul's, Santa Rosa, Brazil.

The election for this professorship will be held on Friday, Dec. 6, at the Temple Building in Chicago. — Board of Missions for South America, C. F. Lehenbauer, *Secretary*, R. 1, Nokomis, Ill.

FINANCIAL REPORT, Receipts February 1, 1946, to October 31, 1946

	Budget Accounts	Relief in Europe & Asia	Army & Navy Collection
1. Alberta and Br. Col.	$ 4,498.85	$ 15,089.93	$ 1,067.30
2. Argentina	——	——	——
3. Atlantic	49,761.34	53,710.74	11,110.39
4. Brazil	11.60	——	——
5. California and Nevada	8,127.89	33,910.63	5,074.91
6. Central	198,140.89	138,694.69	41,522.47
7. Central Illinois	86,773.82	52,792.34	18,197.27
8. Colorado	7,087.27	15,397.69	3,892.70
9. Eastern	41,259.86	43,385.99	10,993.12
10. English	83,100.30	57,097.43	16,127.19
11. Iowa-East	31,500.00	31,918.20	4,891.72
12. Iowa-West	86,118.38	62,475.77	17,785.81
13. Kansas	35,103.19	54,416.81	13,930.29
14. Manitoba and Sask.	3,417.39	16,078.28	600.74
15. Michigan	147,151.48	99,704.42	21,266.07
16. Minnesota	122,353.32	103,121.13	26,295.76
17. Montana	3,090.53	6,536.20	1,642.32
18. North Dakota	13,031.73	22,820.72	6,827.73
19. North Wisconsin	79,473.72	50,654.13	13,602.76
20. Northern Illinois	171,341.47	150,438.69	20,108.92
21. Northern Nebraska	26,329.44	39,229.35	11,524.36
22. Oklahoma	8,510.89	13,024.69	4,477.48
23. Ontario	11,086.50	——	2,044.32
24. Oregon and Washington	19,575.83	46,403.10	10,480.55
25. South Dakota	10,715.82	26,472.11	6,796.11
26. South Wisconsin	119,033.11	79,617.56	23,128.20
27. Southeastern	18,727.51	20,208.35	6,197.07
28. Southern	11,567.67	15,705.66	3,404.08
29. Southern California	9,347.21	48,648.04	9,340.90
30. Southern Illinois	42,769.80	30,902.86	12,149.19
31. Southern Nebraska	31,401.98	46,782.53	12,614.51
32. Texas	19,115.11	38,060.98	11,950.56
33. Western	147,217.51	88,770.35	32,018.85
Total from Districts	$1,646,741.41	$1,502,069.37	$381,063.65
From L. L. L. Endowm. Fd.	33,812.59		
From Other Sources	68,373.89	103,654.34	3,223.94
GRAND TOTAL	$1,748,927.89	$1,605,723.71*	$384,287.59

* $17,302.66 was received last year, making a grand total of $1,623,026.37 for Relief in Europe and Asia.

THEO. W. ECKHART, *Financial Secretary*

Call for Additional Nominations

Since only a small number of nominations has been sent in for the professor who is to fill the vacancy caused by the resignation of Dr. Paul E. Kretzmann, the Board of Control of Concordia Seminary has decided to extend the time for nominating candidates. We urge congregations to take advantage of the opportunity to use the privilege of nominating candidates for this important office.

Each congregation is entitled to nominate one candidate. Those who send in nominations should give the qualifications of their nominees.

The new professor is to be called for the Practical Department. He is to be a sound and thorough theologian, well versed in Dogmatics and the History of the Lutheran Church, and is to teach in the field of Liturgics and related subjects and such courses as the faculty may assign to him from time to time. It is understood that the new professor, as all members of the faculty, must be qualified to assist with editorial work.

Not later than Dec. 16 all nominations and communications relating to the candidates should be in the hands of GEORGE W. WITTMER, *Secretary*, BOARD OF CONTROL, 3543 Pestalozzi St., St. Louis 18, Mo.

October Contributions Sent Direct to the Treasurer

(Because of their great number, receipts for the following purposes will not be *publicly* acknowledged: Army and Navy, Peace Thankoffering, European Relief)

N. N., Maryland, Budget Treasury, $500.00. Mr. and Mrs. H. E. Heidepriem, Lutheran Hour, 100.00. Edith Deckman in Memory of Theodore Pieper, Permanent Support Fund, 5.00. St. John's Lad. Aid, Lexington, Ky., in Memory of Mrs. John Thompson, Lutheran Hour, 5.00. Mrs. H. Schnier, Church Fund, 1.00. Mrs. L. M. Oldfield, Blind Missions, 5.00, Deaf Missions 5.00, Luth. Old People's Home, Omaha, Nebr., 5.00, Luth. Children's Home Soc., Omaha, Nebr., 5.00. A Friend, Europe, 1.00. F. W. and V. Ritthamel, Deaf-mute Anniversary Fund, 2.00. A Fellow Lutheran, Orphans, 25.00, Europe 5.00. Ph. J. Gutwald, Deaf-mute Anniversary Fund, 3.00. Bertha Pohlmann, General Treasury, 20.00. N. N., Missions, 10.00. W. H. Brandon, Synodical Budget, 10.00. Ernest A. Reinke, Nigerian Missions in Africa, 50.00. Per Foreign Mission Office: The Linwood Club, Missionary in India, 40.00; Mrs. Margaret Tessner, India Missions, 5.00; Ruth Guild, Christ Luth. Church, Perry, Okla., Stipendee, India, 50.00; Trinity Luth. S. S., Washington, D. C., Medical Mission, India, 5.26, Africa Missions 4.70; N. N., Chinese Orphans, 1.00; Mr. and Mrs. John Perko, Orphanage, China, 15.00; Mrs. Dora Grace, Stipendee, India, 3.00; East India Mission Soc., Milwaukee, Wis., India Student, 40.00; Rev. and Mrs. Alex von Schlichten, India Missions, 10.00; St. Paul's Mission Soc., Sheboygan, Wis., Schools, India, 25.00; Trinity Luth. Miss. Soc., Bloomington, Ill., Books for Seminary, China, 15.00; Foreign Mission Lad. Aid, St. Louis, Mo., Mission Worker, China, 25.00; Mr. and Mrs. Joe Fricker, India Chapel, 160.29; Mrs. Barbara Wolf, Youth Work, China, 8.00; St. Paul's School, Hamilton, Tex., Hymnbooks or Bibles, China, 6.00.

Legacies and Bequests: Russell H. Rottmann $2,363.97. John M. Weiner 945.32. John H. Holschen 110.00. Sophia Kaune 500.00. Cord Mueller 1,260.40. Rosina E. Zinke 672.67.

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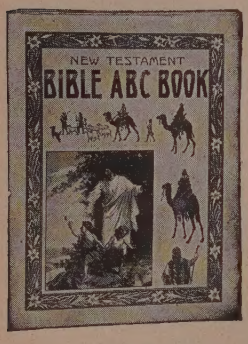

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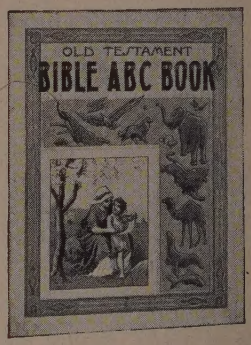

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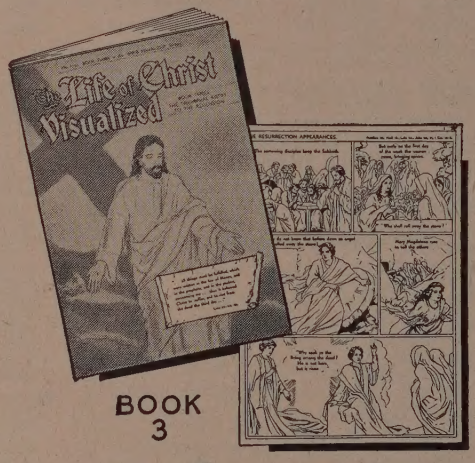

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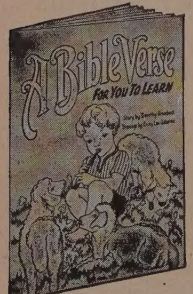

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